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EXPLICATION

Of the following

DIRECTION

For the reading of the **Bible**
over in a year.



With an EXHORTATION to the necessary Use and Practice thereof.

THE scope of this *Direction* is, to guide thee in the *Annvall* reading of the holy Scriptures. The way of it is plain and familiar, because it most *conuenienceth* the weak. Each page hath the figures for the day of the Month set in the first place, which serve for the three Months that are in that page. Each dayes task is three Chapters: two in the old *Testament*, and one in the *New*, so long as the *New* doth last. And this order is constant, excepting in the *Psalmes*: where, because some are so very short, there is sometimes two, sometime more to be taken together at one reading. Only the Hundred-nineteenth, because it is too long for one reading, is divided into four Portions: Six parts a peece for the two former, and Five a peece for the two latter: which Portions exceed not the length of an ordinary Chapter.

As for the day which is *supernumerary* in the Leap.years (that is, which is above 365.) I rather leave it to thy Discretion and Piety how to employ it to God's glory, and thy owne solace, then prescribe any thing.

2. For the time: It is very requisite to observe it strictly; that is, to reade one Chapter in the morning, another at noone, and the third at night: so thou shalt never want heavenly matter to take up thy thoughts. But, what ever is omitted in the day time, must be made out at night. If it so fall out, that some daies or weekes taske be omitted, (as by sicknesse or the like) when thou comest to it againe, double the dayly taske till the losse be repaid. And whereas the *Lords-day* is here made only equall to other daies, in it's taske and service; thou must ever make it a *Fest of Fastings*, by adding to it a *Portion* in some Booke or other which thy soule most affecteth: be it *Isaiah*, or the Epistle to the *Romans*, or any of the *Gospells*, &c. But the *Psalmes* in this respect, may not wholly be omitted; this day being a singular day above others, for singing and rejoycing.

3. For good successe, and proficiencie in this holy imployment; pray constantly to him that hath the *Key of David*, to unlocke thy *Understanding*, and use such helps as the Lord affordeth thee. And when thou *Doubtest*, faile not to go to the *Master of the Assembly*, Eccles. 12. 11. *Seeke the Law at his mouth*, for so thou oughtest to doe, *Malac.* 2. 7.

To help a bad memory; doe this; read with *Leasure* and *Instrution*, *Meditate* with *Delight*, (this feeds the soule) *Conferre* with others at all opportunities, especially with those whom God hath set neare thee, or given thee in *Charge*, as *Psal.* 34. 11. *Deut.* 6. 6, 7, 8, 9. & ch. 11. 18, 19, 20.

Apply the *Promises* to thy selfe with joy. Consider the *Threatnings* with *Fear* and *Trembling*, *Isaiah*, 66. 5. *Psal.* 119. 110. But above all *Helpers*, if thou wouldest have thy profiting appeare indeed, whensoever God hath taught thee any Dury, fall straight way in hand therewith, to *Practise* it thence forward.

4. This course (if carefully observed) will speedily bring thee acquainted with God and his whole *Councell*, revealed in his *Word*. It will informe thee of his good will towards thee, and what great things he hath done for thy soule, & likewise, what duties he requires at thy hand. It will forewarne thee of all the enemies that *Way-lye* thee: and of their great *wrath*, *malice*, *subtilties* and *power*: and not only so, but (which is all in all) it will furnish thee with *Wisdomes*, to fore-

see, with *Courage*, to stand, and *Power*, to withstand, and *Armour*, (even the whole *Armour of God*, Ephel. 6. 10.--17.) wherewith to encounter and overcome, the *World*, the *Diuell*, and the *Flesh*. It will informe thee of the endless *Ioyes*, and ineffable *Treasures* of Heaven, that thou mayest cover them earnestly, and inherit them: and also, of the insupportable *Torments*, and unquenchable *Fire* of *Hell*, to avoyd them. By this thy *Consionable Practise*, the work of the *Minister* shall be more profitable unto thee, and lesse greivous to him: the *Word* of God shall dwell richly in thee; and also thou shalt be able to render a reason of the Faith that is in thee, whereas without this *Diligence*, he that is *Ignorant*, doth often live and dye so, even under a *Powerfull Ministry*.

By this meanes (God blessing it to us) Christs Kingdome shall come into our hearts with *Power*, and his *Scepter* (which is his *word*) will beare *Sway*, and *Rule* in all *Private Families* amongst us: even in those *Families* which hitherto have forgotten the *Name* of their God, and walking on still in *Darkenesse*, as without God in the *World*, Have counted those great things of Gods *Law*, as a *strange thing*, Hof. 8. 12.

5. If these *Motives* avails not to winne thee to a liking of the *Word*, and the *Practiseing* of it; consider further, what need thou hast of it, and what it is which thou despisest, in rejecting it. Thy heart is as hard as a stone in thee, but this *Word* is as a *hammer*, that breaketh the *Rocke* in peices, Jer. 23. 29. It is also a *salve*, to heale and cure a broken and contrite *Heart*, Plal. 107. 20. All holy *Zeale* and *Spirituall desires*, are extinct in thee, but this *Word* is a *Fire* to kindle *Holy Affections* in thee: it is his *Furnace* to purge out the drosse of thy *Naturall Corruptions*: Yea it is as *water* to wash away uncleannesse, John, 13. 3. In a word, the *Vertues* and *Operations* of it are innumerable: and for its worth, man cannot utter it. It is *strengthening* as *Bread*: quenching thirst after sinne, as *Drinke*: *Chearing* as *Wine*: *Sweet* as *Hanny*: *Enriching* as *Gold*. *Quick* and *Powerfull*, *sharper* then any *two-edged sword*. It is the *Word* of Gods *power*, even The *power* of God unto *Salvation*, to every one that believeth, Rom, 1. 16.

6. Up then and be doing, *Worke out thy salvation*. They that stand all the day idle, receive no wages: and the ignorant have no promise of life: but they that are wise, that turne many to righteousness shall shine as the *starres* for ever and ever. The *band* of the *Diligent* maketh rich: but the *field* of the man voyd of *Understanding*, is of
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growne over with Thornes. Ignorance of the Scriptures, is the mother of Error, Math. 22. 29. leaving a gappe open to all Lewdnesse, Riot, and Exorbitancy

Thinkest thou to have *Eternall life* in the *Scriptures*, and yet art not acquainted with them? The *Promise* is, *Seek and you shall finde*. And that thou mayest seek *Eternall life*, and *Iesum Christ* (the *Author* and *giver of Life*.) where he is to be found he commands thee to *Search the Scriptures*, *Iohn, 5. 39.*

To go further yet; our Saviour intimates to us, that the *Iewes* would never have troubled him so often with slight questions, if they had used to read the *Scriptures* as diligently as they ought. And when they posed him, he usually sent them to read the *Scriptures* for their answer. *So Luke, 20. 26.* He returns one to learne his *Duty*, *What is written in the Law? How readest thou?* And so others of them, *Math. 22. 3. Have ye not read what David did? And vers. 5. Have ye not read in the Law?* &c. So likewise *Math. 21. 16.*

So that the reading of the Holy *Scripture*, is a *Duty* that our Saviour pressed often. And his exhortation (before quoted) *Iohn, 5. 39.* is to all. Neither should thy worldly employments hinder thy performance of this *Duty*, for even the King (though he might plead the greatest hindrances of any whatsoever, even the weighty affaires of his Kingdom) was not exempted from this dayly task, the reading of the *Word of God*. *Deut. 17. 19.*

Here is both *Precept* and *Promise*. Yea, this *Practice* hath a *Blessing*. *Rev. 1. 3. Blessed is he that readeth, &c.*

7. And that thou may. it not be discouraged, either through thy *own incapacity*, or *it's obscurity*, know, that this course of exercising in the word of God, is blessed with happy success from the first meditating with it, and that even to the *weakest*, *Psal. 119. 130. The entrance of thy words giveth light: it giveth understanding to the simple.* But if after all these *Incitements*, thou count thy selfe unworthy of *eternall Life*, and wilt not lay hold of it; I must also put thee in minde (e're I leave thee) that where these *Blessings* take no place, there the *Curse* enters. When they that search the *Scriptures* finde *Eternall Life*, they that neglect them will finde *Eternall Death*. When the *Wise* and *Discreet* enter into their *Maisters Joy*, the *Slothfull* and *Foolish* will be thrust into *Hell*.

Consider what the *Scripture* saith, and the Lord give thee *Understanding* in all things. So prayeth

Thine is the Lord,

Randall Sanderfon, F. of Q. C. Oxon.

Directions to read

	January. A.	February. D.	March. D.
1	Gen. 1, 2. Mar. 1.	13, 14.	4. 2, 3. 16.
2	3, 4.	2. 15, 16.	5. 4, 5. 17.
3	5, 6.	3. 17, 18.	6. 6, 7. 18.
4	7, 8.	4. 19, 20.	7. 8, 9. 19.
5	9, 10.	5. 21, 22.	8. 10, 11. 20.
6	11, 12.	6. 23, 24.	9. 12, 13. 21.
7	13, 14.	7. 25, 26.	10. 14, 15. 22.
8	15, 16.	8. 27, 28.	11. 16, 17. 23.
9	17, 18.	9. 29, 30.	12. 18, 19. 24.
10	19, 20.	10. 31, 32.	13. 20, 21. John. 1.
11	21, 22.	11. 33, 34.	14. 22, 23. 2.
12	23, 24.	12. 35, 36.	15. 24, 25. 3.
13	25, 26.	13. 37, 38.	16. 26, 27. 4.
14	27, 28.	14. 39, 40. Luke. 1.	18, 19. 5.
15	29, 30.	15. Lev. 1, 2.	20, 31. 6.
16	31, 32.	16. 3, 4.	3. 32, 33. 7.
17	33, 34.	17. 5, 6.	4. 34, 35. 8.
18	35, 36.	18. 7, 8.	5. 36. Deut. 1.
19	37, 38.	19. 9, 10.	6. 2, 3. 10.
20	39, 40.	20. 11, 12.	7. 4, 5. 11.
21	41, 42.	21. 13, 14.	8. 6, 7. 12.
22	43, 44.	22. 15, 16.	9. 8, 9. 13.
23	45, 46.	23. 17, 18.	10. 10, 11. 14.
24	47, 48.	24. 19, 20.	11. 12, 13. 15.
25	49, 50.	25. 21, 22.	12. 14, 15. 16.
26	Exod. 1, 2.	26. 23, 24.	13. 16, 17. 17.
27	3, 4.	27. 25, 26.	14. 18, 19. 18.
28	5, 6.	28. 27. Num. 1.	15. 20, 21. 19.
29	7, 8. Mark. 1,		12, 13. 20.
30	9, 10.	2.	14, 15. 21.
31	11, 12.	3.	16, 17. Acts. 1.
			April

The Bible in a year.

	April. G.	May. B.	June, E.	
1	28.29.	2. 5.6.	4. 12.13.	3.
2	30.31.	3. 7.8.	5. 14.15.	4.
3	32.33.	4. 9.10.	6. 16.17.	5.
4	34. 1st. I.	5. 11.12.	7. 18.19.	6.
5	2.3.	6. 13.14.	8. 20.21.	7.
6	4.5.	7. 15.16.	9. 22. 2 King. I.	8.
7	6.7.	8. 17.18.	10. 2.3.	9.
8	8.9.	9. 19.20.	11. 4.5.	10.
9	10.11.	10. 21.22.	12. 6.7.	11.
10	12.13.	11. 23.24.	13. 8.9.	12.
11	14.15.	12. 25.26.	14. 10.11.	13.
12	16.17.	13. 27.28.	15. 12.13.	Gal. I.
13	18.19.	14. 29.30.	16. 14.15.	2.
14	20.21.	15. 31. 1st. I. Cor. I.	16. 17.	3.
15	22.23.	16. 2.3.	2. 18.19.	4.
16	24. Indg. I.	17. 4.5.	3. 20.21.	5.
17	2.3.	18. 6.7.	4. 22.23.	6.
18	4.5.	19. 8.9.	5. 24.25.	Eph. I.
19	6.7.	20. 10.11.	6. 1 Chr. I. 2.	2.
20	8.9.	21. 12.13.	7. 3.4.	3.
21	10.11.	22. 14.15.	8. 5.6.	4.
22	12.13.	23. 16.17.	9. 7.8.	5.
23	14.15.	24. 18.16.	10. 9.10.	6.
24	16.17.	25. 20.21.	11. 11.12.	Phil. I.
25	18.19.	26. 22.23.	12. 13.14.	2.
26	20.21.	27. 24. 1 King. I.	13. 15.16.	3.
27	Ruth I. 2.	28. 2.3.	14. 17.18.	4.
28	3.4. Rom. I.	4.5.	15. 19.20.	Colos. I.
29	1 Sam. I. 2	2. 6.7.	16. 21.22.	2.
30	3.4.	3. 8.9.	1 Cor. I. 23.24.	3.
31		10.11.	2.	

July

Directions to read

	July G.	August C.	September, F.
1	25, 26.	4. 12, 13.	9. 25-29. 6.
2	27, 28. 1 Thef. 1.	Esther 1, 2.	10. 32-35. 7.
3	29. 2 Chr. 1.	2. 3, 4.	11. 37-38. 8.
4	2, 3.	3. 5, 6.	12. 41-44. 9.
5	4, 5.	4. 7, 8.	13. 47-50. 10.
6	6, 7.	5. 9, 10.	Jam. 1. 53-56. 11.
7	8, 9. 2 Thef. 1.	Job. 1, 2.	2. 59-62. 12.
8	10, 11.	3. 3, 4.	3. 65-68. 13.
9	12, 13.	3. 5, 6.	4. 69. 70. 14.
10	14, 15. 1 Tim. 1.	7, 8.	5. 72-74. 15.
11	16, 17.	2. 9, 10.	1 Pet. 1. 76-78. 16.
12	18, 19.	3. 11, 12.	2. 79-82. 17.
13	20, 21.	4. 13, 14.	3. 86-89. 18.
14	22, 23.	5. 15, 16.	4. 90-93. 19.
15	24, 25.	6. 17, 18.	5. 97-102. 20.
16	26, 27. 2 Tim. 1.	19, 20.	3 Pet. 1. 104-106. 21.
17	28, 29.	2. 21, 22.	2. 107-109. 22.
18	30, 31.	3. 23, 24.	3. 112-116-119. 1. p. 23.
19	32, 33.	4. 25, 26.	1 Ioh. 1. 7. p. 13. p. 18. p.
20	34, 35. Tit. 1.	27, 28.	2. 120-125-130.
21	36, Ezr. 1.	2. 29, 30.	3. 135-137-140.
22	2, 3.	3. 31, 32.	4. 144-147. Prov. 1.
23	4, 5. Phil. 1.	33, 34.	5. 2, 3. 4.
24	6, 7. Heb. 1.	35, 36.	2 Ioh. 1. 5, 6, 7.
25	8, 9.	2. 37, 38.	3 Ioh. 1. 8, 9. 10.
26	10. Neh. 1.	3. 39, 40.	Iude 1. 11, 12, 13.
27	11, 12.	4. 41, 42.	Revel. 1. 14, 15. 16.
28	13, 14.	5. Ps. 1. to 5. to	3. 17, 18, 19.
29	15, 16.	6. 9. to 11. to	3. 20, 21, 22.
30	17, 18.	7. 15-18.	4. 23, 24, 25.
31	19, 20.	8. 19-22.	5. 0 0 0

October

The Bible in a yeare.

	October. A.			November. D.			December. F.		
1	26,	27,	28,	2,	3,	4,	35,	36,	37.
2	29,	30,	31	5,	6,	7,	38,	39,	40.
3	Eccl. 1,	2,	3	8,	9,	10	41,	42,	43.
4	4,	5,	6	11,	12,	13	44,	45,	46.
5	7,	8,	9	14,	15,	16	47,	48.	Dan. 1.
6	10,	11,	12	17,	18,	19	2,	3,	4.
7	Cant. 1,	2,	3	20,	21,	22	5,	6,	7.
8	4,	5,	6	23,	24,	25	8,	9,	10.
9	7,	8.	Isai. 1,	26,	27,	28	11,	12.	Hos. 1.
10	3,	3,	4	29,	30,	31	3,	3,	4.
11	5,	6,	7	32,	33,	34	5,	6,	7.
12	8,	9,	10	35,	36,	37	8,	9,	10.
13	11,	12,	13	38,	39,	40	11,	12,	13.
14	14,	15,	16	41,	42,	43	14.	Ioel, 1,	2.
15	17,	18,	19	44,	45,	46	3.	Amos, 1,	2.
16	20,	21,	22	47,	48,	49	3,	4,	5.
17	23,	24,	25	50,	51,	52	6,	7,	8.
18	26,	27,	28	Lament. 1,	2,	3	9.	Obad. 1.	Ion. 1.
19	29,	30,	31	4,	5.	Ezek. 1,	2,	3,	4.
20	32,	33,	34	2,	3,	4	Mic. 1	2,	3.
21	35,	36,	37	5,	6,	7	4,	5,	6.
22	38,	39,	40	8,	9,	10	7.	Nah. 1,	2.
23	41,	42,	43	11,	12,	13	3.	Habac. 1.	2.
24	44,	45,	46	14,	15,	16	3.	Zephani. 1,	2.
25	47,	48,	49	17,	18,	19	3.	Haggai, 1,	2.
26	50,	51,	52	20,	21,	22	Zach. 1,	2,	3.
27	53,	54,	55	23,	24,	25	4,	5,	6.
28	56,	57,	58	26,	27,	28	7,	8,	9.
29	59,	60,	61	29,	30,	31	10,	11	12.
30	62,	63,	64	32,	33,	34	13,	14.	Mal. 1.
31	65,	66.	Yer. 1,				2,	3,	4.

Jacob.

Wife.

Leah.

Ruben.

Simeon.

Levi.

Judah.

Issachar.

Zebulon.

Dinah (Daughter.)

Rachel (Wife)

Joseph.

Benjamin.

These are the names of the 12 Patriarchs.

Zilpah Handmaid.

Gad
Asher } Sons.

(Bilhah Handmaid.)

Dan
Naphthali } Sons.